

Pittsburgh Daily

FIVE CENTS

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Cooler.

COMPLETE EDITION

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TODAY'S SHOPPING PAGES WILL SAVE YOU MANY TIMES THE PRICE OF THIS PAPER

Coughlin Spreads the Same Old Poison...

Charles E. Coughlin has brought his *Social Justice-Christian Front* fight against the nation's war out of the underground to which it was taken when *Social Justice* was barred from the United States mails because of sedition.

Coughlin has opened a national propaganda campaign which carries to the followers of *Social Justice* these falsehoods:

¶ That the seditious line peddled in 'Social Justice' was not seditious, was not cut off by the U. S. mails and, inferentially, is acceptable to the United States government.

¶ That this is not a war for liberty against the slavery of Fascism.

¶ That Hitler and Fascism did not bring about this war.

¶ That it is not a war against unjust aggression.

Now that the country is deep in war, and he has escaped the consequences of his acts, Coughlin is carrying this false doctrine in personal letters to former readers of *Social Justice*, including his seditious Christian Fronters. The message is spread on a background of cynicism, defeatism, disunity, and discouragement—in the name of religion.

To keep the record straight at this point, understand the position of this newspaper:

At the time PM first exposed Coughlin, we said that we respected his religion and had no argument with Coughlin himself so long as he was carrying on the functions of his high office as a priest of the Catholic Church. That is still true. But—we did then, and we do now, have a quarrel with Coughlin when he becomes a mouthpiece for the enemies who seek to destroy us, or when he uses his robes as a cloak for the Fascist venom of *Social Justice*.

As a clergyman, Coughlin has the blessing of all tolerant men. As a politician, he happens to be a liar, a false leader, a friend of our enemies and an enemy of our friends.

Now, getting back to the new Coughlin campaign:

On March 30 of this year, PM told the story of how *Social Justice* was carrying a seditious doctrine to members of the armed forces and war workers. Within two weeks, 43,000 PM readers wrote to Washington to demand action against the publication.

On April 14, Attorney General Biddle informed the Postmaster General that *Social Justice* was violating the 1917 Espionage and Sedition law. *Social Justice* was banned immediately from the mails on a temporary order. A date for a hearing on a permanent revocation of mailing rights was set and later postponed to May 4.

On that day the nominal editor and publisher of *Social Justice*, E. Perrin Schwartz, sent the Post Office Department a telegram announcing that the magazine was stopping publication and abandoning its mail rights. A second telegram was sent by Coughlin, the real editor and publisher, "approving" Perrin's statement.

The Postmaster General thereupon ordered that the authorization to *Social Justice* for mail privileges be revoked. No hearing was held, because none was necessary.

As a first step in his present campaign, Coughlin misrepresented those facts in an attempt to restore the confidence of his *Social Justice* readers in the sedition they had read in that publication. In a personal letter sent to *Social Justice* readers in August, Coughlin said:

"I think it proper to draw to your attention the fact that *Social Justice* magazine did not have its second-class privilege banned by the United States Government; nor did any court or official tribunal pass judgment on the opinion expressed by Attorney General Biddle, who characterized the contents of *Social Justice* magazine as 'clearly seditious.'"

At that same time, Coughlin revealed what he was up to: renewing his old contacts with *Social Justice* readers—including the Christian Front. Coughlin's letter was sent out on his personal stationery, together with a letter on the stationery of *Social Justice*. The *Social Justice* letter, signed by Cora Quinlan, secretary-treasurer, said:

"Probably this will be my last letter to you. From now on Father will take over directly all correspondence. . . . Father asked me to enclose a letter for you."

After laying that foundation, Coughlin sent another letter—a four-page document, also on his own private stationery and over his own signature—on Sept. 10. This letter also was received by old subscribers to *Social Justice*.

In this letter, Coughlin abruptly changed the technique he used on *Social Justice*, but he didn't change his message.

In *Social Justice* he was a violent, aggressive defender of the ideologies against which our people are fighting. Although there was a slight pretense at covering his aims with the cloak of religion, *Social Justice* preached openly of violence and frankly attacked our democracy as a form of government. It used the technique of Nazi psychological war—and used ammunition made in Germany—to carry sedition to our soldiers and war workers.

In his new campaign, Coughlin carries the same old message, but in a different way. Now he covers it completely with the cloak of religion. He used to clear the Fascists of blame for the war by blaming the democracies. Now he pointedly fails to mention the Fascists—and says that the war was caused by

God as a punishment for the sins of all nations—and singles out only those sins he says are America's for special mention.

Before, his political doctrines found final expression in gutter Fascism, like that practiced by the thugs of the Christian Front. Now he cloaks his political doctrines in clerical robes, leaving his unthinking reader as much confused on the facts of this war as he formerly left him with his more violent outbursts in *Social Justice*.

Today, 9 months and 17 days since Pearl Harbor, the time long has passed for arguing with men like Coughlin.

The man who denies the justice of this nation's war is a traitor. And that's not an argument, but a fact.

Below, we are reproducing in its original typewritten form Coughlin's letter of Sept. 10 in its entirety. At places we have interpolated in type the facts on what Coughlin is doing and saying. We are not doing this to argue with Coughlin that our nation is right and he is wrong. That needs no argument. We are doing it to set on record the new facts about Coughlin and what he is trying to do.

On March 30, Ralph Ingersoll said this of Coughlin:

"Charles Coughlin is malicious, contemptible, and wholly irresponsible. In turning the innocent against their Government, in filling their poor bewildered heads with lies, half truths, perversions of the truth—in inciting the unstable to hatred and violence—he fails in the most elementary obligations of one human being to another."

Those statements still stand. In the light of the facts on which those statements were based, there is only one argument left. And that is with the Attorney General of the United States. The time has come when he must answer:

Why isn't Coughlin in jail?—JOHN P. LEWIS

NOW START WITH COUGHLIN'S LETTER:

REV. CHAR. E. COUGHLIN
ROYAL OAK, MICHIGAN

September 10, 1942

My dear Friend:

The weeks rapidly roll by as the world moves deeper and deeper into the quicksands of total war. Five years ago few persons seriously considered the possibility of today's realities. And, unfortunately, few persons today consider the possibilities of the realities which can face us tomorrow.

You deserve a more cheerful communication than the one I have in mind. However, what I have to write to you in this letter will be cheerful, in the long run, if I can help in explaining one phase of the Christian concept of war.

War could be regarded by Christians as a punishment inflicted by God upon a nation for its social sins. This is quite different from the worldly viewpoint which encourages us to look upon war as a contest for liberty or as a burden imposed upon us by an unjust aggressor.

In the paragraph immediately above, Coughlin outlines the major thesis which he sets out to prove in the remainder of his letter: The idea that this war is a Divine punishment inflicted on a sinful people.

With that statement, he tries to make out that the so-called worldly viewpoint is wrong when it says that this is a war for liberty, a war of free men against slavery, a war of nations united to protect themselves against an aggressor who has set out to rule the world by might. Coughlin doesn't mention Hitler or the aims of Fascism, the mass murder of Jews, the enslavement of a continent. He doesn't mention the Nazi aggression against Austria, Czecho-Slovakia, Poland, Denmark, Norway, Russia, Holland and Belgium. He doesn't mention the Fascist alliance with the Japanese, by which the united Fascists are trying to conquer the world. He doesn't talk of Pearl Harbor. He doesn't speak of the whole Hitlerian philosophy of racism and rule of might.

He doesn't mention these things, but he denies all of them by ascribing the war, not to Fascism, but to God. He says, in effect, that good Christians should not regard this war as a fight for our freedom.

Such statements are best answered by an outstanding leader in Coughlin's own Church, Archbishop Spellman. On Sept. 20, the Archbishop sent a pastoral letter to all Masses in the New York Diocese. Probably Archbishop Spellman didn't even know of the existence of Coughlin's latest outbursts, but he gave the perfect answer when he said:

"Prayer, particularly public prayer, is more important to our country now than at any time in her history. It is also the closest bond between us and those who have left their homes to carry our cause to the far ends of the world. While they hold off the attacks of the unjust aggressor nations we kneel and

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ask God to bless their sacrifices and make us worthy to be their brothers and sisters."

Again Archbishop Spellman refuted in a radio talk March 22 such statements as Coughlin now presents. He said:

"America fights for her 'credo' of religious freedom, industrial freedom, social freedom, freedom of speech and of the press.

"I love all men as brothers in Christ. But I am one of 13,000,000 Americans and millions of other persons who are at war against any system of government which would destroy the things we cherish most."

CONTINUE WITH COUGHLIN'S LETTER:

Pause to reflect on these ideas of liberty and aggression. Does it not seem that the modern world has tried to substitute its concept of liberty for the one revealed to us by God? After all, liberty is identified with just law. How can it be identified with the unjust laws and lack of laws prevalent in our world society? In fine, there is no liberty without God and no worship of God without abiding by the truths made manifest by God.

As for aggression, few of us pause to realize how unjust mankind has been to God. Nation following nation has committed its aggressions against the Creator. Not one national unit of civilization can truthfully say: "My country, as a unit, never committed unjust aggressions against God."

The fact is that every nation has persistently offended God and cancelled out of practice the social principles revealed by God to man. Our own country has been no exception. For example, every county judge is empowered to grant a divorce although the Scriptures say, "What God hath joined together, let no man put asunder." In every community there are drug stores, clinics and schools upholding the "morality" of birth prevention. From California to Maine, from Minnesota to Florida, our educational system exempts God and religion from our schools and relegates Christ and Christianity to the stature of Jupiter and paganism.

No thinking man would dispute the contention that the world has yet to live up to Christian morality. What can and must be disputed, is the flagrant and intentional implication drawn by Coughlin that all nations in this war are equally un-Godly. Note that when he "documents" his charge he attacks only Democratic America.

Granting for the moment his argument that not one national unit of civilization can say: "My country never committed unjust aggressions against God," is that any reason why this country and its allies should not defend themselves from the unjust aggressions against both God and man by a fascist tyranny?

Coughlin would have us think that our educational system—in which all creeds, believers and non-believers are welcome—is responsible for this war and not the tyranny of Fascism.

When *Social Justice* was his mouthpiece, it was a favorite theme of Coughlin's that the war guilt was on the democracies, rather than on the totalitarian nations. After Pearl Harbor, *Social Justice* ranted:

"Some day when our soldier boys return they will drag from their hiding places the connivers, deceivers, plotters and collaborators to mete out to them their just rewards. The longer we wait for that day, the severer will be the repercussions."

Coughlin's new line, as bared in his letter, is more softly phrased, but because we admit his premise that all nations have been, at one time or another, guilty of offending the laws of Christianity is no reason to accept his veiled argument that fighting against the Godless aggression of the Nazis is not a just fight.

COUGHLIN'S LETTER GOES ON:

In fine, we are being taught to regard democracy with its majoritarianism, as more excellent than Christianity and its authoritarianism. Little wonder that as many as 65 per cent of our fellow citizens profess no affiliation to any organized religion. And less wonder that many of us are of the opinion that the sufferings entailed by a total war are the natural results of our social sins.

So this is the sin we have committed, so this is our crime against God: That we believe in democracy, and that we practice it. And God, Coughlin would have us think, finds democracy offensive in His eyes.

And what of the brutal totalitarian regimes of the Godless Hitler and Mussolini, and of the Emperor Hirohito, who calls himself the son of God? Does He find them offensive in His eyes, too? Coughlin apparently doesn't think so, for he does not list fascism among the sins he says are responsible for the war. Only democracy "and its majoritarianism."

And note what he also does, how slyly he speaks of "Christianity and its authoritarianism," contrasting it with the democratic "sin."

Would Coughlin have us believe that our Government should be authoritarian, in short, that we should ape the fascists instead of fighting to destroy them? He

would, for to him authoritarianism is right and democracy—the democracy for which our fathers and brothers and sons are dying—is a sin.

After reading what Coughlin says, read what Archbishop Spellman had to say about our Democratic form of government on March 22:

"When we compare our philosophy of government with the bad political creeds and the worse political practices of those powers that boast that they will conquer us, it becomes indeed crystal clear that we are fighting for God-given rights."

When Coughlin speaks as a priest rather than as a pro-Nazi politician, no tolerant man will dispute him. What is disputed is Coughlin's deliberate interweaving of a smoke-screen of confusion over the war with theology in what is an apparent deliberate attempt to mislead and falsify.

COUGHLIN'S LETTER CONTINUES:

An infinitely just God, although He is also infinitely merciful, cannot be flouted forever. Indeed, He visits the sins of the parents even upon the children of a future generation.

There are wise men who maintain that God punishes a nation for its social sins in this world, not waiting for eternity where either reward or punishment is meted out for personal sins. While all this may be true, there is a way out -- a way of escape, as it were. It is a way of staying God's hand through social penance, voluntarily and officially undertaken by the nation. Without this social penance, the good must suffer with the wicked; the children must suffer with the aged. Not one member of society can escape paying for the sins committed by society as a whole; for, "unless you shall do penance, you shall all likewise perish."

How many of us are willing to accept that view point? Pagans and material-minded men do not know of its existence. On the contrary, we Christians are very cognizant of it. Therefore, it is imperative that we Christians do penance for ourselves and for our fellow citizens.

What penitential offerings may I suggest to you? In the name of liquidating our national aggressions against God; in the name of the patriotism which we all share, I ask you, is it not practical to attend at least one week-day Mass for the duration; to recite the beads daily for the duration; to forego

some innocent recreation or comfort for the duration? I suggest that you freely impose some spiritual task upon yourselves over and above the obligations imposed upon you by your religion.

Remember the story of Lot and his wife. Remember how God would have spared Lot's city if a handful of just men could have been found residing there. If a handful of just persons can be found in America -- a handful willing and anxious to perform social penance -- there is hope that God will spare us.

Sometimes it is disheartening to hear men in public life who are content to emphasize the injustices perpetrated against the suffering people of the world without uttering one word of lament about the injustices done to God Whom we have crucified again and again upon the cross of our materialism and paganism. This is unfortunate; for as tragic as it is for injustice to be meted out to men, women and children, it is infinitely more tragic for nations to practice injustice against God.

Again, when Coughlin speaks as a priest on theological matters we have no argument with him. However, with reference to the paragraph immediately above, be it noted that anyone who fights the injustice perpetrated against the suffering people of the world in fighting the injustice done to God, Coughlin notwithstanding.

COUGHLIN'S LETTER GOES ON:

This lengthy letter would become boring if I pursued the above thoughts without concluding them with the following word of hope. It is this: You and I and our millions of associates can do something about the social sufferings which are in the offing. We can stay the hand of God. With humble and contrite heart we can help satisfy His outraged justice. We can do penance.

For a definite suggestion I ask you to participate in making the novena with me at the Shrine of the Little Flower which begins on September 28th and ends on October 4th, on which day we celebrate the Feast of St. Therese. During these days try to attend Mass each morning. In the event of your not being able to do that, impose some special prayers upon yourselves each evening.

(TURN THE PAGE—COUGHLIN'S LETTER CONTINUES.)

CONTINUED

The New Coughlinism

I am enclosing a petition blank for your convenience. Mail it back to me this week and I will place it at the Altar and there will remember your special intentions during this campaign of prayer and penance.

And if you find it convenient, enroll some friend in the League of the Little Flower. Not by political action; not by material pressure, but by spiritual action and spiritual pressure can we bring happy days and a speedy peace with justice to all.

Following the novena I plan to mail to each one of you who participates in it a beautiful new book on "The Life of the Little Flower." It was written by Father Hutting, one of my former assistants, and it was my privilege to publish it with the thought in mind of making it available to you.

I recognize your desire to cooperate in helping placate the offended God for our many social sins and your further desire to witness a speedy and just peace descend upon our troubled land and the whole world.

With kindest regards to yourself and members of your family whose friendship I esteem, may I remain

Devotedly yours,

Charles E. Coughlin

CEC:EM

P.S. If a year has elapsed since you last associated yourself with the League, kindly so indicate in answering this letter.

When Coughlin speaks of peace, what does he mean? *Social Justice* gave the answer. Coughlin stands for the peace of appeasement which would deliver us, body and soul, into the hands of our enemies.

He stands for a peace with Fascism, knowing that Fascism by its very nature must take us over under such a peace. When Coughlin speaks of a just peace, we know that he means a surrender to the principles of Fascism. Coughlin says that he wants his kind of peace, "not by political action; not by material pressure." Hold that statement against his record with *Social Justice* and the record of the Christian Front, which sought to put over the Coughlin creed not alone by political action or by material pressure but by force and violence and thuggery as well. Remember, it was Coughlin who said: "We will fight you in Franco's way, if necessary."

When he speaks of "spiritual" action, remember that he said he was the "spiritual" leader of the Christian Front.

Again, why isn't Coughlin in jail?

Credit for the first public announcement of the Coughlin letter goes to the City Reporter, published by the Co-ordinating Committee for Democratic Action.

Coughlin Again Has Defied And Deceived His Bishop

On May 6, two days after *Social Justice* suspended publication, the Most Rev. Edward Mooney, Archbishop of Detroit, Coughlin's superior, revealed:

"... I had a definite and explicit commitment from Father Coughlin on May 1 that, from that date forward, his severance

of all connections, whether direct or indirect, with the magazine would be absolute and complete.

"My understanding with him is sufficiently broad and firm to exclude effectively the recurrence of any such unpleasant situation."

Now, Coughlin is using the *Social Justice* mailing list to further his comeback propaganda campaign.

Nor is this the first time that Coughlin has defied and deceived his Archbishop.

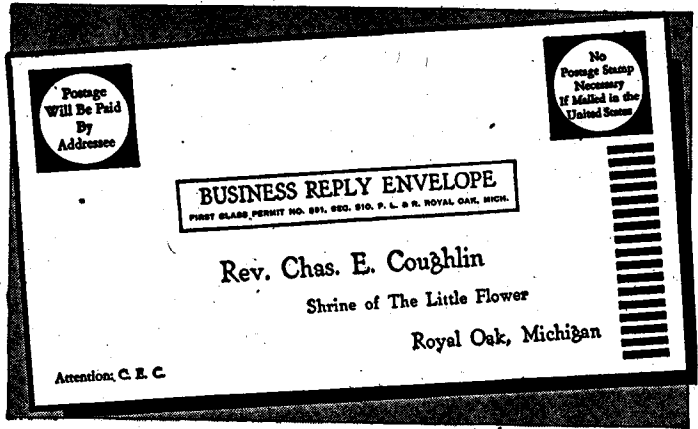
On April 20, six days after *Social Justice* was banned from the mails as seditious, Archbishop Mooney revealed that two years ago, on May 18, 1940, Coughlin had written him a letter disavowing all further responsibility. Coughlin wrote:

"Due to reasons which, in my judgment, are substantial, I will not be responsible for *Social Justice* magazine beyond the issue of the date of May 27, 1940."

This was Archbishop Mooney's answer to Coughlin's announcement the same day that he had the "sole responsibility" for *Social Justice*.



Charles E. Coughlin



Typical Coughlin business efficiency is this postage-paid envelope to return application below.

APPLICATION CARD
(Write Address Plainly)

Wishing to take part in the religious activities of the League of the Little Flower, I hereby make application to become one of its associates.

Herewith is enclosed dollar(s) for the League of the Little Flower for the person(s) listed below:

Name
Street
City and State

New Renewal

Name

Coughlin pushes membership drive for the League of the Little Flower.

Social Justice Publishing Co., Inc.
ROYAL OAK, MICH.

June, 1942

Our mailing list will be turned over to Father Coughlin, since we feel that the vast majority of our subscribers were and are Father Coughlin's friends and some, perhaps, may care to keep up correspondence with him. You may be certain that we shall never breach your confidence in us by bartering your name which appears on our mailing list.

Trusting that fairer days will dawn upon our country and that it will be possible to renew contacts with the thousands of loyal readers of *SOCIAL JUSTICE*, may I conclude in the name of

Cordially yours,
SOCIAL JUSTICE PUBLISHING CO., INC.

Cora Quinlan
Cora Quinlan

Last June 24, PM published this letter showing that the mailing list of *Social Justice* was being given to Coughlin.